

A Discovery of the Accursed Thing found in the Foxonian Quakers Camp.

AS the Mystery of Godliness was great, so is there a great Mystery of Iniquity, or Anti-Christ described by *John*, first Epistle, second Chap. *He that denieth that Jesus is the Christ, is Anti-Christ*. This Spirit hath shewn it self through many of the Chief Priests and Rulers of these Quakers (as he did in their Fore-fathers the Jews) especially in *W. Bingley*, whose Enmity was such against the Preaching the Faith in the Man our Lord Jesus of Nazareth, that he in a Publick Meeting hindred *G. Keith* from Preaching; as the Jews did by *Steven*, so they gnash their Teeth on *G. K.* *W. Bingley* by Interrupting him, and when he had done speaking himself, with others went away out of the Meeting, and bid the People pass away, breaking up the Meeting, like as the Jews served our Lord, who said, *He is mad, why hear ye him?* And others of them have done as bad or worse by him since; whereby they have proved their Spirit not to be the same as the Apostle *Paul's* was, for altho some Preacht Christ out of Envy to him, yet because Christ was Preacht, he rejoiced; but this Antichrist in these *G. K's* Persecutors is so far from Preaching our Lord Jesus of Nazareth as the Saviour, that they are so bold to Preach, That the Jews never saw the worlds Saviour: Also they Print, that to say, *That this Christ is God and Man in one Person, is a lye*. What is this less than to deny our Lord Jesus of Nazareth to be the Saviour? For the Jews did see him, and handle him (and that with wicked hands too) therefore, according to our Lord's Command, *Go not after them, for although his Name be in their mouths, yet he is not in their hearts*: That is, they do not mean him, our Lord Jesus of Nazareth, as will further appear in this Discourse. But they mean something in him and the Light in every Man, for they distinguish him our Lord Jesus from Christ, saying in Print, *The same Christ that was therein crucified, ascended*; hereby it's plain they do not mean him the Man or Person our Lord Jesus, but something in him.

See what Man Christ they mean, even such as is within them. Again, they say, *The Apostles brought the Saints to hear, to see, and to handle the Word of God*. Again, say they, *They that will have fellowship with the Father, must see with their eyes, and handle with their hands*: This is their Gospel in a Book, Entituled, *The Saints, &c. Their Communion, &c.* pag. 14, 15. But hear also *St. Peter's* Gospel, *1st Epistle*, 1 Chap. 8. *Saith he of our Lord Jesus, Whom having not seen, you love, though now you see him not, yet believing you rejoice*. Here *Peter* Preacht a Christ they did not, nor had not seen, therefore they could not handle him surely, as *G. F.* says; therefore these Quakers Christ, Resurrection, and Ascension they own and Preach, is not the same as the Apostles, but another, therefore Antichrist. And they endeavour to overthrow the Foundation of the Prophets and Apostles (even our Lord Jesus of Nazareth) in a Mysterious way, for they do not begin with the uppermost or outer Part of the Christian Building, because then their Design would be too obvious; but this Mystery or Iniquity works more secretly and dangerously than is generally apprehended, (for why is it termed Antichrist, but because it makes pretence to be Christ) but its work is to undervalue and condemn our Lord Jesus of Nazareth, and what he suffered, his Blood, and Body, and thereby make the Testimonies of most of the Prophets and Apostles to and of our Lord Jesus, both they and the Scriptures, especially the New Testament, in great part false Witnesses; and the Sufferings, Blood, and Gospel of him made void, and of no Effect, and such an open Gap or great Road made for the cruel Jews and Mahometans to excuse themselves, and Impesch or Condemn the Evangelists and Apostles, that I am not only ashamed of, but astonished at to behold, how the Watchmen slumber, and mind not how these deceitful workers are laying another Foundation than that on which the Holy Men were built on.

And although I have been a constant hearer and lover of them above Thirty Years, and by the Love I had for some of them, ensnared in some of their Errors, and did not so fully see the danger thereof until lately, and mostly by their opposing and contradicting *G. Keith's* Doctrine, and Persecuting him and his Friends, greatly convinced me, that they did not Preach the same Gospel and Faith as the Apostles did. Nor am I ashamed to confess my self not found in my Faith; but it was the Mercy of God to let me see my Error, and give me a mind to be more perfectly Instructed therein; and I desire the Lord, for the sake of our dear Lord Jesus of Nazareth, to keep me under a due sense of my unworthiness, and humbly Thankful for his great Mercy and

Love, more especially in giving his dear Son, who died for my sins. And I earnestly entreat all you Quakers, who be honest-minded, not to be obstinate (and high-conceited of your selves) rather than come under blame, or some reproach, for I can by Experience tell you, that you will in the end find a better Peace in confessing than maintaining your selves in Error. Flatter not your selves that you have true saving Faith, because you do believe the Relation in Scripture concerning our Lord Jesus, that he was and suffered, as is recorded; and because you believe he was a good Man, and had the Spirit of God in him, and in a greater measure than you have; and that whereas the Jews said, *He deceived the People, and that he did those mighty works by the Power of Satan*; you on the contrary believe it was the mighty Power of God in him that wrought. There's indeed seems to be more Blasphemy against the Holy Ghost, but your contempt of his Person, Blood, and Sufferings, is Blasphemy against the Son of Man at least, and therefore a great sin: But I say this of yours in the best sense is but a belief of Christ, and is not true and saving Faith in him, because it is not fixt in him as the Foundation and Fast-hold of your Souls for Salvation, but a Principle or Light within; but the true saving Faith fixes in him our Lord Jesus of Nazareth, and his Sufferings, Blood, and Obedience, in becoming a Sacrifice or Passover for us, and the Satisfaction in the Sufficiency of the Object or Subject, and so a reliance thereon is Faith; and that which People most value or rely on, in that properly is their Faith fixed; as the Jews professed they believed in God, but would not believe in our Lord Jesus as the Messiah: Therefore said our Lord to them, *You believe in God, believe also in me*; that is, as he became Flesh or perfect Man so, he was our Saviour, and so he is our Mediator and Intercessor in Heaven, whole Christ, even Jesus of Nazareth, Born of the Virgin Mary. And seeing since his Ascension both Steven and Paul see him so, how and when since was the Man Jesus of Nazareth separated from Christ? Were it not better for you to acquiesce with the plain genuine sense of Scripture, than to stretch and strain some Expressions against the general scope thereof, to countenance some Erroneous Expressions of G. F. and others? You are now to me as some other Perswasions were to you formerly, you having been among them; so I having so many Years owned and heard you, can tell you by Experience, that the Light within every Man only, nor the most exactest and strictest Obedience thereto, will not be a good Foundation for your Faith to fasten in, or Build upon; be not high-minded, but take up your Cross, and own this contemned Jesus, for God hath highly exalted him; and I can do no less than bear my Testimony against, and disown this self-exalted Spirit of G. Fox's, and them who joyn with him in these unchristian Doctrines hereafter mentioned; and do think that every Individual Quaker is chargeable with them, and all other their Errors, Publickly Printed and allowed by your chief Priests and Rulers, until there be some Publick Testimony given out by or on your behalf against them. And whatever my Lot may be from you, I am satisfied greater is he in whom I believe and trust, even the same Jesus of Nazareth, whom Peter Preacht, whom you term Vessel, Garment, &c. than the Light in every Man in the World; therefore you may as your Fore-fathers did, cry aloud until Evening against me, I cannot fear the whole Host of you (although I know you be many Thousands) for my Trust and Hope is in the Mercy of God for the sake of my Lord Jesus of Nazareth (without me) and his Obedience and Sufferings, and shedding his inestimable Blood of his Body, his Stripes, his Death, and his Mediatorship, and Intercessing with the Father now in Heaven, the Satisfaction he made to the Father. I say, in him only do I by Faith fix and rely on for Salvation, and my Soul says to him (as the Disciples in the Ship when they were in a Storm) **LORD SAVE ME, OR I PERISH**; even the same Jesus who lived in Capernaum, I which sat in darkness among you many Years, have through Mercy (by that little weak belief in him I have obtained) found Light to spring up, as in 4 *Matthew 13 & 16*. I say again, my Redeemer and Saviour, in whom I trust, is the same Lord Jesus St. Peter Preacht, and St. Paul, *Acts 13. Who was taken down from the Tree, and laid in a Sepulchre—whom God raised from the dead, through this Man* do I expect forgiveness of my sins, and by him to be justified. I am not ashamed of this my Belief, and hope in him whom ye condemn: And there is great difference between your Doctrine and the Apostles, for you Preach a Christ crucified in him, and a Light in every Man; but the Apostles Preacht him, even him that was taken down from the Tree, and laid in the Sepulchre. This could not be the Godhead distinct from his Manhood, nor could this Jesus be Personally or Substantially in Man, nor this Flesh and Blood; therefore the Light within every Man alone cannot be him, even Jesus of Nazareth, who is the Son of God, and Saviour of the World; and your contempt of his Person is offensive: You say in Print, *What was his Person (being mean and contemptible) to them more than another Person? But for that which dwelt in him they loved him, let none mistake, I do not slight, IF (mark that) nor the Person of any of his Brethren* (THEN YOU

YOU WILL ADMIT HIS PERSON TO EQUALITY WITH G. F.'s.) *as they are prepared to do the will of their Father—it was so (i. e. WITH OUR LORDS DEATH)* as it hath been in these days; God hath deprived his— of the Personal Presence of some of his Sons—which may be—that the same Spirit may be possessed in themselves, in which ONLY their Eternal well-being consisteth. Now if this Doctrine be not contrary to that, 13 A2s, and contemptible of the Person of our Lord Jesus, judge ye. To discover the Mystery of Iniquity couched hereunder, is more than I can do, you cannot be good Christians until you disown it.

Awake, awake all Christians, especially you Overseers, who love our Lord Jesus and the Gospel of Salvation, and contend earnestly for the true Faith in him, for certain Men are crept in, speaking great swelling words, pretending to the Power and Spirit of Christ, exalting themselves above and opposing all other Christians, this is the very Mystery of Iniquity now at work. Do but consider how furiously they persecuted *F. Bage* for putting a Jest on but Twelve of them, by a Mock-Pillory; they indicted him in London, when he above Sixty Miles absent, and knew nothing of it, nor could defend himself, and complained of him to the Secretary of State and the Parliament, as one Seditious, and of ill Consequence to the Government. Shall they be so concerned for the Reputation of Twelve Men among them, that the whole Nation must be alarmed? And shall our Lord Jesus of Nazareth, his Blood and Sufferings, and the Holy Scriptures, that bear Testimony thereto, be contemned, and you not affected nor concerned? Surely if our Lord took so much notice of them that had not fed, nor clothed, nor visited his Disciples, inasmuch that he took it as to himself; surely much more will he, according to his Word, take Notice of them who do not (in this evil day and time) own and confess him before Men, take his Holy Apostles for an Example of Suffering Afflictions, Bonds, and Imprisonments, for Preaching and Testifying to our Lord Jesus of Nazareth, as the only Saviour. What though they will not suffer you to Buy or Sell in their Markets, but thrust you out of their Synagogue, and Defame, and Persecute, and Imprison, and fine, and take away Goods, as they the Chief Priests of the Foxonian Quakers have done by *G. Keith* and his Friends, yet he is Faithful that hath promised, and hath greater Power than they; and because, as they say, the only way to recover the deceived, is to discover the Deceivers; therefore are these Errors of theirs published,

THEIR FALSE BOASTING OF THEMSELVES, AND CONDEMNING OTHERS.

G. Fox being charged to have said, he was Christ; he Answers, *It was a Lye*; but saith, *Christ in the Male or Female if he spake he was Christ the Seed, and the Seed was Christ.* But he said, *He did not speak it as a Creature*, p. 299. I take him to mean, it was not the Creature *G. F.* but Christ in him that said, *He was Christ.* For they say in the Epistle to this Book, *The Great Mystery*, &c. *The Elect is risen among us, whom you cannot deceive.* But they have been Deceivers, and deceived even some of their Preachers. Again, say they, *The Quakers are in the Authority of the Lamb—are upon the Throne*, p. 31. Again, in p. 78. they say, *God hath said, we are after his heart*; also by opposing another, they do imply, *they are equal with God*; For they say to an Opponent, *Thou makest a great pudder that any should witness he is equal with God*, p. 67. And in the next Page *G. F.* cites it as an Error in his Opponent, to blame the Quakers for saying, *Their speakings are of the Word Christ in them*, (it's not from the words of Christ.) To this he Answers, *All you are Apostatized that doth not speak from Christ the Word in you*, p. 68. Again, *G. F.* being charged to profess Equality with God, he Answers, *G. Foxes words were spoken beyond and out of all Creatures*, p. 127. Again, *G. F.* being charged with saying, *That he was as Christ in this present world*: He Answers, *As Christ is, so are we in this present world*; and says, *the Quakers have a Spirit given them—and they can discern who are Saints, and who are Devils, without speaking a word*; and further says, *So thou cannot minister unto the People, not knowing the condition they be in, unless they tell thee.* Is not this a proud boasting Spirit, let the Glover, a Quaker, that was robbed, and the Circumstances thereof sufficiently prove it, besides them in *F. B's. Cage*. Nay, I question whether *Peter* knew *Simon Magus's* condition before he proffered Money; and yet they say, although falsely, *An Infallible Spirit is now possessed among the Quakers*, p. 105. But this being Thirty six Years ago, they may have lost it since. But they say, *The Quakers are of the Apostles flock, of Abraham's, of Christ before Antichrist was—are made free from the wrath to come*; and say, *Hast not thou discovered thyself to be no Minister of Christ, who cannot give an Infallible Character of another Man*, p. 107. Again, they say, *They are the Ministers of Righteousness, declared to be so in all your Consciences (an untruth) to be in the Life of ALL the Prophets and Christ—in the Truth*, and by opposing the contrary, do imply, *They do perfectly keep God's commands*, p. 320. and say, *The Quakers are the Preservers and Saviours of Souls*, p. 249. Also they say, *How can*

you but delude People, who are not Infallible, p. 82. Hereby opposing others, they imply (not only the Spirit, but) themselves to be Infallible. But they the Quakers are not Infallible, therefore delude the People, according to their own Judgment; for they also say in the Epistle to this Book, *They receiving Power from on High, went forth as commanded of the Lord.* It was this Spirit that thus boasts, that published in Print, saying, *The Sufferings of the People of God in this Age are greater Sufferings, and more unjust than in the days of Christ, or of the Apostles—What was done to Christ or his Apostles, was chiefly done by a Law, and in great part by the due execution of a Law.* Whether this Spirit of theirs be the Infallible Spirit of Christ, or that mentioned second *Tribulationians*, judge ye, by what is afore cited, and what follows, wherein condemning almost all Christendom besides themselves. Say they, *Truth allows no payment of Tythes AT ALL under the New Covenant, but condemns it, so would you too were your hearts right to God: They who pay Tythes thereby deny Christ to be come in the Flesh, which is a mark of Antichrist.* How many they allow to be saved besides themselves, judge ye; for this Spirit that passed this unanswerable Sentence, is not the Spirit of Charity, therefore not of Christ, because they further say, *The greatest Professors on Earth be of the Devil, that speaks the words of Truth, but not as they are in it,* p. 62. Again, say they, *The priests work hath been to teach People to keep in their Lusts, and not forsake and come out of them to Christ,* p. 228. Again, say they, *You all Priests and Teachers since the days of the Apostles, who are inwardly ravened from the Spirit, have kept millions of Souls in Damnation, keeping them in the way of Hell, who are Satan's Ministers,* p. 267. If it be objected, they mean not Ministers in general, but only such as be from the Spirit: I say, it's afore proved they have condemned all, from the Throne to the Dung-hill. Also they say, *Them called Quakers, the only Ministers of Christ,* p. 267. therefore they mean all, National and Congregational; as is further evident, say they, *Equivocating Deluding Hypocrites he hath proved himself and all others, except the Quakers,* p. 249. Again, say they, *They must all come to the Quakers, if ever they own Christ,* p. 119.

What they boast concerning the Light within (not only within themselves) but in every Man. They say to two Baptists, which they say are out of Peace; says G. F. to these two, *If you look to the Light within, it will not let you have Peace—the Saints Peace is in the Light within, for the Light is Christ the Covenant of God,* p. 295. And they bring one Objecting against them, because they say, there is no other way to bring People to God but by the Light in them. G. F. answers, *Which is Christ the way to God,* p. 38. And they bring one Objecting against the Light within; G. F. says, *which is Christ,* p. 49. Also they quote these as Errors, viz. One says, *They that seek for Righteousness by Obedience to the Light within, suffer nothing from Jews—Them who Preach Redemption by the Light in every Man, are not of God,* p. 60, 61. Again, one says, *To call that Light in every Man Christ, is to slight his Glorious Person in Heaven.* G. F. answers—*The Apostle said, Christ is all in all,* p. 54. One says, *There is not in every man that Redeeming Light, nor is the Light every man hath his Mediation,* p. 154. G. F. does not positively deny these, Yet they are cited as Errors. Again, one says, *To say, the Light in every man is Christ the Redeemer, is an Error; also that they who affirm the Light in every man is Christ the Redeemer, sets up an Idol* p. 58. Long side-long answers G. F. makes, and in conclusion to the Person who affirms these Truths, *For the rest of thy Lies, saith G. F. thereby reckoning these Affirmations false, and thereby owning the contrary, that the Light in every man is Christ the Redeemer: For, says G. F. he (i. e. the Devil) teacheth them not to have the Light within them, the said Christ—THE ROOT OF GOD,* p. 185. This I think is Blasphemous. One says, *Man hath received a Light from Christ as a Creature, but not as a Redeemer.* G. F. answers, *That's false (what follows is so) who so hath received Light from Christ, hath received a Redeemer and a Saviour, and he that believes in IT (not him) is saved,* p. 215. Here G. F. makes the Saviour but a Principle, not a Person, and so hath denied our Lord Jesus of Nazareth. But G. F.'s Gospel and the Apostles differ much; and as they say in the Epistle to this Book, *We cannot own both, but must deny one, therefore I deny G. F.'s.* Again, says G. F. *They that have Christ within, have Sanctification, Redemption, and Justification,* p. 230. and he says, every man hath the Light, and the Light is Christ. Now I appeal to common Experience, nay, G. F.'s own words afore cited; he says, *If you look to the Light within, it will not let you have Peace,* p. 295. Now them who are condemned by the Light, have they, or had these Men Sanctification, Redemption, and Justification? According to his own Doctrine they had not; but such a Man needed a better Memory. Again, one says, *There is not whole Christ, God and Man, in men, (can any thing be sounder?)* G. F. answers, *How thin must men grow in Christ?* p. 249. And in his Conclusion says to the Man, *Thou be thy Principles—All people may Judge thee,* this plainly shews he denies our Lord Jesus

of Nazareth to be Christ; for he as God and Man cannot be in Men. One says, Such be in Error that knows no Christ but a Christ within. G. F. Answers, They that profess a Christ without them, have ANOTHER Christ (mark that) within them; here is two. says G. F. p. 254. Plainly making his Christ within to be another than him without us. Also one says, It's whimsical to say, Christ God and Man, Flesh and Spirit, is in them, contrary to the Apostles Doctrine, says G. F. p. 246. Hereby plainly implying, that they own no other man Christ, nor Flesh of Christ, but what is in them, therein denying that Man, our Lord Jesus, to be Christ, by their own Rule; for one saying, the Scriptures are the means of Faith, (it's but the for a.) To this, saith G. F. So hath shut out Christ. But if they, the Quakers, have not in a higher degree shut him out, judge ye? One says, The Lord Jesus is afar off in his bodily Presence, p. 8. Again, The Son of Mary, God-man, is absent from his Church. G. F. Answers, contrary to Christ. Again, saith G. F. The Body of Christ is not out of the sight of his Saints, p. 12. But see what the Scriptures say, 1 Peter 1. 8. of our Lord Jesus, whom having not seen, ye love; whom though now you see him not, yet believing, ye rejoice. Here is the Scripture and the Quakers contrary to each other, who is to be believed, judge ye? Again, one says, Christ saith, he shall be absent from his Apostles touching his Body, p. 205. Again, says he, He is absent from them touching his flesh, p. 210. Again, says he, The Man Christ that was crucified, his Body is absent from his people, as touching his bodily Presence, p. 211. All these by being cited by G. F. Evidence he takes them for Errors, and says to the Man in his Conclusion. Thou hast lifted up thy self against the Lamb — The witness in thy Conscience shall witness against thee. Again, one says, The Person Christ is personally absent from Believers. G. F. Answers, The Saints he is not absent from, p. 135. But for Proof of their Contempt of our Lord, this following is enough, if there were no other. Says G. F. The Devil was in thee, thou saist, thou art saved by Christ without thee, and so hast recorded thy self a Reprobate, p. 250. And says G. F. Can you call him Christ in Man, without the Man being there? p. 68. See what a Man Christ they mean, when they say, They believe he became Man, even such a Man as is in every Man: For says G. F. If they must eat his Flesh, is it not in them? Again, one says, That Christ our Justification, that dyed and suffered, should be in us in a particular Person, is a Fancy. G. F. Answers, All be in the Fancy that be out of witnessing Christ that suffered within them, p. 131. And says G. F. Christ is come NOW, who treads the Wine-press alone — Who cometh to Christ in them (saith G. F.) they know IT in them. Here G. F. says who treads, so makes the Light within now doing the Work that our Lord finished in his own Person, as by the Prophets is said, hath trod the Wine-press alone. Again, one says, If there be not a distinction between the Righteousness imputed on account of the Blood of Christ, and that wrought in us by his Spirit. G. F. Answers, Christ's Righteousness, his Blood, and Spirit, are all one, p. 183. And says to the Man, For the rest of thy confused stuff, it is not worth mentioning; thereby making these sound words confused stuff. Again, one says, The work in us is not the ground and purchase of true Peace. To this he answers perversely, but says to the Person, For the rest of thy lvs, thy turn on thy self, p. 171. thereby making this before one. Again, one says, The flesh of Christ is not in them. G. F. Answers, They that eat it, have it in them, p. 222. But where was it before they eat it, or how came they by it to eat? By all these it's evident they, G. F. &c. reject the Person of our Lord Jesus of Nazareth, as the only Christ and Saviour; also his Body, Flesh and Blood, which was laid hands on, shed, and slain, and hanged on the Tree, and laid in the Sepulchre; him the Apostle Paul bore Witness to, Acts 13. and Preacht as the Word of Salvation, and the Saviour: And it was not only the Godhead in him, but him the Person; nay, such was their Reverence towards his Holy Person and Body, that the Apostle treats of him as the Meritorious cause of Justification. But he is by the Quakers rejected and condemned; and the Light within every Man they deifie with his Titles and Offices, and to see his Flesh and Blood, contrary to the Scriptures. For 13 Hebrews it's said, That he might Sanctifie the People with his own blood, suffered without the gate. And 10 Hebrews it's said, By the which we are sanctified, by the offering of the body of Jesus once for all. Now judge ye, whether it is fit to take, that Person our Lord Jesus of Nazareth, his Body and Blood, for the Object of Faith and Hope for Salvation, through the Satisfaction he made to the Father in his own Person, and being thereby justified in the sight of God, according to the Scriptures; or the Light in every Man, which these Quakers make to be Christ his Flesh and Blood, Justification, Satisfaction, and Reconciliation; the VERY ROOT OF GOD, (but I think this then is the Root of Blasphemy is Bantim.) I say, which will you believe? I could give you many more Instances of their perversities and Erroneousness of their Spirit, but these and a few more that follow, are enough, and too many to Testify against them, and manifests that the Spirit they are guided by, and Blasphemously term Christ

and his Spirit and Power, is that mentioned, 2 *Thessalonians*, 2 Chap. *The man of Sin, who exalteth himself above all that is called God, but according as is there prophesied, he is (in measure) revealed; therefore all who love the Lord Jesus, beware— One says, The Seed, to whom the Promise of Salvation is made, is or hath been sinners. G. F. Answers, The Promise is to the Seed— which Seed is the hope Christ that purifies— and this Seed never sinned, p. 324. Hereby G. F. does imply, That the Promise of Salvation was to Christ, as if he had need of Salvation; besides the unsoundness of these his Jugling Answers, it throws him void of all Charity: Therefore their Spirit cannot be of Christ by the Fruits they bring forth, It's easie to judge into what Stock or Root they are grafted and grow out of.*

And they are as Offensive and Scandalous in some Expressions about Civil Government. Observe what G. F. says of Monarchy: Says he, ARE NOT ALL THEY CHRISTIANS, THAT WILL DOTE SO MUCH ON AN EARTHLY KING, TRAYTORS AGAINST CHRIST— WHERE DO YOU READ (says G. F.) THERE WERE ANY EARTHLY KINGS SINCE THE APOSTLES, BUT AMONG APOSTATE CHRISTIANS?

Also observe how kindly they treat the Peers of the Realm; say they, WHAT A DIRTY NASTY THING IT WOULD HAVE BEEN, TO HAVE HEARD TALK OF A HOUSE OF LORDS. Much more such dirty stuff of theirs may be seen in a Book, Entituled, *The Quakers Unmasked*.

Concerning Episcopacy, say they in a Book, Entituled, *An Alarm, &c.* p. 6. DID NOT YOU MAKE A SOLEMN COVENANT WITH GOD, THAT YOU WOULD UTTERLY EXTIRPATE EPISCOPACY, THAT DEAD LOATHSOM FORM— DID YOU NOT SPEW IT UP? AND WILL YOU TURN AGAIN AND LICK UP YOUR OWN VOMIT? OH, DO NOT SO, DO NOT RUN WILFULLY INTO DESTRUCTION.

These Loathsome Arrogant Expressions are in Print, and reflect on the whole Body of the Quakers, until by some Christian Quakers testified against as Seditious and Injurious; yet such is their Pride and Partiality, that they will not, or dare not disown what their chief Priests have done. But Twenty Four of the Eminentest of them in London, could Publish in the Weekly Intelligence their disowning of D. S. (a Christian Quaker) because he honestly confessed (as they all ought) that G. F. and some others of their chief Priests were blameable. But let the Reader but see that honest Answer of D. S. to F. Bugg, and these Errors here mentioned, and judge whether they are not of a much more dangerous Consequence and Scandalous to Protestantism in general, than any thing of F. B. or D. S's. and thereby it will appear that the Body or Generality of the Foxonian Quakers (especially them Twenty Six in London) are guilty of great Partiality and Respecting Persons in the highest degree, and thereby are great Sinners, and proved themselves false Witnesses in their aforementioned high Boastings, and are ravened from the Spirit of God by their own Sentence. And I spoke to a great Rabby and Teacher among them of some of these Errors, who was so offended, that he challenged me to shew him one in all the Book. I being from my own, where I had marked some, but not remembering them, knew not that I could find them then. But his Confidence put me on a stricter search in that Book, where I found abundance more than I mentioned; and I complained by Letter to three Eminent ones of them in London, of some of these Errors and Evil Deeds of G. W. I also wrote to another Eminent Preacher of them, of my being dissatisfied in their countenancing the Errors of them in *Pennsylvania*, who opposed G. Keith, but little Notice he took thereof.

All these considered, and how they have in Print reviled that Christian Quaker D. S. not only disowning him as a Quaker, but have reflected on his Credit in relation to his Employment, by base Insinuations, as they have done by me, as may be seen in *Animadversions*, p. 10. and the last four lines, p. 40. Also their Imprisoning, Fining, and taking away of Goods from G. K. his Friends in *Pennsylvania*, and Presented G. Keith as guilty of Crimes which are Death by their Law; and had not the Power been taken from them it's probable they would have prosecuted him accordingly. It's the chief Preachers among the Foxonian Quakers which are guilty of these Wickednesses, *Resisting on Persons, and striking at Creatures*, as they say, for these affect the Persons as Creatures. Hear their own Doctrine: Say they to one, *Thou that art resisting on Persons, shews thou art a false Prophet*, p. 237. Again, say they, *To cause People to be put in Prison, and have their Goods tak'n away, such are disorderly Teachers*, p. 366. Again, say they, *You are inwardly ravened who strike at Creatures*, p. 126. Behold how they have condemned themselves, and are as contrary to their own Doctrines (as they are to the Apostles) in their Defaming, Indicting, Imprisoning,

soning, Fining, and taking away Goods, as afore-mentioned; and out of their own Mouths as they proved Guilty (In Matter of Fact) as being False Prophets, and inwardly ravened, and as them our Lord commanded should not be gone after. Therefore all that love our Lord Jesus (which we do not if we keep not his Commands) turn from them, and deny them and their Practises and Doctrine, being indeed another Christ and Gospel; and although they will what they can hinder People from Reading this or any thing that discovers them; yet you who love our Lord Jesus, and who be of other Perswasions, who have Relations, Friends, or Acquaintance that are deceived by their good words, and perceive not the depth of Satan among them, if you judge this Discovery Serviceable, use your Endeavour to possess them with the danger of their Errors; for surely they are the grievous Wolves foretold of, although they have the Sheep's Cloathing of good Words: It's not my Intent to make void or undervalue the Light of Christ or Spirit of God within, and Obedience thereto, for it's our Duty to walk in the Light within, but not to build thereon. The Foundation our Lord Jesus of Nazareth being already laid, according to the Purpose and Promise of God; and that Faith that brings forth Fruits of Holiness, is not the Holy Saving Faith. And the Apostle does not mention the Word or Faith within as the Foundation or Object for them to trust in only, but as the Evidence or Proof of the Truth of their Faith, but not ascribe Salvation to that only, and give all our Lord's Titles and Offices to the Light within, as *G. F.* does, saying, *NOW the SEED of the Woman is come, in which Seed, Christ, all Nations are blest.* These words, *NOW IS COME*, points to a Principle within, but the Apostle's was to him, even Jesus of Nazareth, that was before come, saying *1 Hebrews, God hath spoke unto us by his Son* (mind them words) it's not, doth speak, but hath spoke; and saith further, *How shall we escape if we neglect so great Salvation? — began to be spoken by the Lord, and was confirmed by those that heard him;* referring to the words of our Lord Jesus outwardly spoken, as often in the Epistles the Saints are put in mind of the Words and Commandments of our Lord Jesus as words without. And I appeal to all true Christians, whether it be not the chief drift and scope of the Gospel, more especially *Peter and Paul*, who have in their Preaching Jesus, used for substance mostly the same words both, and Testified to the same *Jesus of Nazareth, slain, taken from the Tree, laid in the Sepulchre.* But if our wise Greeks the *Foxonians* had been in the Apostles time, might not they have opposed their own Reason, what a Man that was hanged on a Tree, killed, and buried; can he, a Finite Being, satisfy Infinite Justice? Yea, such a Man as he was can. But that within, say they, is the only Principle, and admits not of another: What, not our Lord Jesus of Nazareth? Also the Spirit and Life within themselves, wherein ONLY their eternal well-being consists. What Place or Office have these Men left for our Lord Jesus of Nazareth his Sufferings in our eternal well-being? But in this and many others they have robbed and degraded our Lord Jesus of Nazareth, dividing him from the Saviour, for says *J. Cole, The Body of the true Christ — in which he suffered.* And say they, *The Body that was crucified was not the God-head — (but say they) the same Christ that was therein crucified;* so they make two to be crucified, our Lord Jesus of Nazareth, whom they condemn with their terms Vessel, Garment, mean and contemptible, Vail, it, that, and a Christ in him or therein crucified; but in your next let us know who scourged, pierced, and laid hands on, and hanged on a Tree, and took down, and put into the Sepulchre this your Christ? But if you say, it's the Son or Word that was with the Father in the beginning; but as such without (not only coming into Man or Flesh) but becoming Flesh or Man) could he, or was it possible for those things to be accomplished on him as such? Your Notion makes all the Prophets false, as well as the New Testament, and his Blood and Death ineffectual; for it was not him Jesus of Nazareth, but one in him, as you make the Saviour, and so the same in Men; but the Apostles Testimony was to him, whom you call the Flesh he took, but he took it into himself, and both are but one individual Saviour: Neither had he other Flesh and Blood to be the Atonement but that of the Man Jesus of Nazareth; and if there was no Remission without Blood, it behoved him to become Man, and not as you would have it, he only came into that Man Jesus to suffer those things, which as the Word in the Beginning he could not, for it was his Death gave force to and made the Promise effectual to us; as himself said to the two Disciples, *Ought not Christ to suffer those things? Luke 24.* And who is this Christ? Even Jesus of Nazareth, whom they crucified. It was he the Disciples trusted in as the Redeemer, and him whom you say, you can never call Christ, but something that dwelt in that Body. Again, you say, *Is not the Lin called Christ where ever it is found — Doth not the Name belong to every Member in the Body as W. F. L. L. (for shame) as to the Head?* Again, they say, *Such as be false Ministers Preach Christ without, and bid People believe in him as in Heaven above.* Then *Peter* was a false Minister in *3 Acts 21* and in *1 Peter 1. 8.* Again, they say, *That of God within*

us is *so* the ONLY FOUNDATION; it's *Christ*, and *bring Christ*, it must needs be *only* and *Principal*, admits not of another — is *greatest in bring* — and thus we know *Christ* in us to be the *only Principle*; they have not only hereby laid another Foundation than our Lord Jesus, but have quite rejected and denied him. Again, they say, *To say, this Christ is God and Man in one Person is a lie*. Again, say they, *The Name is not given to the Vessel, but to that of him in the VESSEL*; but him you call the VESSEL, Scripture says, *is the Saviour and Justifier, and the Lamb of God, who takes away the sins of the World*. Again, say they, *Nothing that was Mortal was called Christ*. Was not Jesus Mortal when taken from the Tree, and laid in the Sepulchre? *13 Acts*. And said not he, *I am he that was dead, and am alive*? And see *Luke 24*. him you call Vessel and Garment, the Disciples trusted in to Redeem Israel.

But whereas G. F. &c. does here afore make the Light in every Man to be whole Christ, as by their ascribing all the Offices of our Lord Jesus to it, and making that the *only Principle*, and admitting of no other; but yet contrary thereto, says G. W. *The Life of Christ*, p. 13. *As to Christ being in every Man, that's not our affirmation nor words, but that there is a light of Christ in every Man*. If G. W. be sincere, he hereby opposes G. F. and they are not all of one Mind, as they falsely boast, although they are generally guilty of that great Evil the Wise Man complained of, even to advance the Servant, and degrade the Master, in their treating on the belief of what our Lord did and suffered without us; also of belief of the Light within, they state the case very unequally, and (therein are unjust) to the great undervaluing of the true Faith in Christ, and prefer the Light within; For, say they, (mind their words) *There may be a belief OF what Christ did and suffered without, &c. — and the work of Regeneration not known, &c.* But it may be the same also with a belief OF the Light within; and I appeal to G. W.'s own Conscience, whether he do not believe his so now with many: Therefore this Argument is of as much force against the Light within as against Faith in the Man Christ. But now observe further, when they come to speak of the Light within, in what advantageous terms they express that above what they do the belief of our Lord; say they, *It cannot be so (i. e. the work of Regeneration not known) where the Light within is believed ON and obeyed, so as to have its perfect work in the heart to Regenerate and make all things new*. Now I appeal to their Consciences, whether or no if our Lord Jesus, &c. is believed ON and obeyed, so as to have his Perfect work in the Heart to Regenerate and make all things anew, whether this can be, and the work of Regeneration not known; they have shewn great Contempt to our Lord Jesus and the true Belief in him, for they say, a belief OF Christ, but of the Light they say, believed ON; now their is difference between believing OF and believing ON: And it's not a bare belief of, but true Faith in Christ, that G. K. contended for; but their Injustice and Partiality, even towards our Lord, shews they are not his Ministers, nor is it his Gospel they Preach. Do but compare St. Paul's Gospel of Salvation, *1 Corin. 15 Chapter* (it's worth Reading) and theirs, and you will find theirs is another — and therefore, as in *Galat. 1. 8. is accursed*, and ought to be put out of the Christian Camp.

Now having shewn their contempt of our Lord Jesus, see how Blasphemously a Preacher of theirs Deifies G. F. Says he, *Ia thee my strength stands, by thy breathing am I nourished, blessed are all that enjoy thee; Life and Strength comes from thee, Holy One, thou art blessed of the Lord for evermore; daily do I find thy Presence with me, which doth exceedingly preserve me, — I cannot Reign but in thy Presence and Power — Pray for me, that I may stand in thy dread for evermore — O reach through all in thy Mighty Power to him (one that was then Sick) Pray for us all, that in thy Power we may abide for ever; I am thine, forgotten and nourished by thee, and in thy Power am I preserved; glory unto THEE, HOLY ONE, FOR EVER*. These Blasphemous Expressions are to G. F. the Author of most of these Errors; and it's astonishing to behold how they contemn our Lord Jesus, and Deify him, thereby making way for themselves to be so many Christs, as appears by H. P.'s saying, *Doth not the Name belong to every Member as well as to the Head*? And although they Print Christ's Person as mean and contemptible, yet Tradition gives a better Character, and that the Comeliness of his Person was an Argument that *Martha* used and that prevailed on her Sister *Mary* to go to hear him, and doubtless he was and is so to the Faithful. This Accursed Thing is more largely discovered in *New Rome, &c.* And *Quakerism* Withering, &c. And *T. C.'s Animadversions, &c.*

T. C.